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THE FARDLE

OF

Factions.

THE BOOKWORM'S GARNER.—III.

THE

FARDLE OF FACIONS.

Translated by W. Waterman
from "Omnia gentium mores" by Joannes Huber

LONDON.

—
1555.

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In Three Volumes.

VOL. I.  
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Edinburgh:
E. & G. GOLDSMID.

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1888.

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THE
FARDLE OF FACIONS

CONTAINING

THE AUNCIENTE MANERS, CUSTOMES, AND
LAWES,

OF THE

PEOPLES ENHABITING THE TWO PARTES
OF THE EARTH,

CALLED

AFFRICKE AND ASIE.



Printed at London:
BY IHON KINGSTONE, AND HENRY SUTTON.

1555.

We certify that this Edition consists of TWO Copies on
VELLUM, and NINETY-SEVEN copies on Paper. This copy is
No.

16th JANUARY, 1888.



TO THE
RIGHTE HONOURABLE
THE ERLE OF ARUNDEL,
KNIGHT OF THE ORDRE,
AND
LORDE STEWARDE OF THE QUIENES
MAIESTIES MOST HONOURABLE
HOUSEHOLDE.



Aftr what time the barrein traueiles of longe seruice, had driuen me to thinke libertie the best rewarde of my simple life, right honorable Erle and that I had determined to leaue wrastlyng with fortune, and to giue my self wholie to liue vpon my studie, and the labours of my hand: I thought it moste fitting with the dutie that I owe to God and manne, to

bestowe my time (if I could) as well to the profite of other, as of myself. Not coueting to make of my floudde, a nother mannes ebbe (the Cancre of all commune wealthes) but rather to sette other a flote where I my self strake on ground. Tourning me therefore, to the searche of wisdom and vertue, for whose sake either we tosse, or oughte to tosse so many papers and tongues: although I founde aboute my self, verie litle of that Threasure, yet remembered I that a few yeres paste, at the instaunce of a good Citezein, (who might at those daies, by auctoritie commaunde me) I had begonne to translate, a litle booke named in the Latine, *Omnium gentium mores* gathered longe sence by one Iohannes Boemus, a manne as it appereth, of good iudgemente and diligence. But so corrupted in the Printing, that after I had wraستهd a space, with sondrie Printes, I rather determined to lose my labour of the quartre tanslacion, then to be shamed with the haulf. And throwing it a side, entended no further to wearie my self therewithall, at the leaste vntill I mighte finde a booke of a bettre impression. In searching whereof at this my retourne to my studie, although I found not at the full that, that I sought for: yet vndrestanding among the booke sellers (as one talke bringes in another) that men of good learning and eloquence, bothe in the Frenche and Italien tonge, had not thought skorne to bestowe their time aboute the translacion therof, and that the Emperours Maiestie that now is vouchedsaulfe to receiue the presentacion therof, at the Frenche translatoours hande, as well appereth in his booke: it kindled me againe, vpon regard of mine

owne profite, and other mennes moe, to bring that to some good pointe, that earst I had begonne. For (thought I) seing the booke hath in it, much pleasant varietie of thinges, and yet more profite in the pitthe: if it faile to bee otherwise rewarded, yet shal it thankfully of the good be regarded. Wherefore setting vpon it a fresshe, where the booke is deuided according to thaunciente diuision of the earth into thre partes, Affrique, Asie, and Europe: hauing brought to an ende the two firste partes, I found no persone in mine opinion so fitte as your honour, to present them vnto. For seing the whole processe ronmeth vpon gouernaunce and Lawes, for thadministraction of commune wealthes, in peace and in warre, of aunciente times tofore our greate graundfathers daies: to whom mighte I better presente it, then to a Lorde of verie nobilitie and wisdom, that hath bene highe Mareshalle in the fielde abroad, deputie of the locke and keie of this realme, and a counsaillour at home, of thre worthie princes. Exercised so many waies in the waues of a fickle Commune wealthe: troubled sometime, but neuer disapointed of honourable successe. To your good Lordeshippe then I yelde and committe, the firste fruites of my libertie, the firste crophe of my labours, this first daie of the Newe yere: beseching the same in as good parte to receiue it, as I humblie offre it, and at your pleasure to vnfolde the Fardle, and considre the stuffe. Whiche euer the farder in, shall sieme I truste the more pleasaunte and fructefulle. And to conclude, if I shall vndrestande, that your honour delighteth in this, it shal be a cause sufficiente, to make me go in hande

with Europe, that yet remaineth vntouched. Almightye
God giue vnto your Lordshippe prosperous fortune,
in sounde honour and healthe.

Your Lordshippes moste humblie at
commaundemente,

WILLIAM WATREMAN.



THE
P R E F A C E
OF THE AUTHOUR.

I HAVE sought out at times, as laisure hath serued me, Good reader, the maners and facions the Lawes, Customes and Rites, of all suche peoples, as semed notable, and worthy to be put in remembrance, together with the situation and description of their abitations: which the father of Stories Herodotus the Greke, Diodorus, the Siciliane, Berosus, Strabo, Solinus, Trogus Pompeius, Ptolomeus, Plinius, Cornelius the still, Dionysius the Africane, Pomponius Mela, Cæsar, Iosephus, and certein of the later writers, as Vincentius, and Aeneas Siluius (which afteward nade Pope, had to name Pius the seconde) Anthonie Jabellicus, Ihon Nauclerus, Ambrose Calepine, Nicholas Perotte, in hjs cornu copiæ, and many other famous writers eche one for their parte, as it were skatered, and by piece meale, set furthe to posteritie. Those I saie haue I sought out, gathered together, and acordyng to the ordre of the storic

and tyme, digested into this litle packe. Not for the hongre of gaine, or the ticklyng desire of the peoples vaine brute, and vnskilfulle commendacion : but partly moued with the oportunitie of my laisure, and the wondrefull profite and pleasure, that I conceiued in this kinde of studie my self, and partly that other also delightyng in stories, might with litle labour, finde easely when thei would, the somme of thynges compiled in one Booke, that thei ware wonte with tediousnes to sieke in many. And I haue shocked them vp together, as well those of aunciente tyme, as of later yeres, the lewde, as well as the vertuous indifferentlie, that vsing them as present examples, and paternes of life, thou maiest with all thine endeuour folowe the vertuous and godlie, and with asmuch warenes eschewe the vicious and vngodly. Yea, that thou maiest further, my (reader) learne to discerne how men haue in these daies amended the rude simplicitie of the first worlde, from Adam to the flood and many yeres after, when men liued skateryng on the earthe, without knowlege of Money, or what coigne ment, or Merchauntes trade : no maner of exchange, but one good tourne for another. Where no man claimed aught for his seueralle, but lande and water ware as commune to al, as Ayer and Skie. Where thei gaped not for honour, ne hunted after riches, but eche man contented with a litle, passed his daies in the wilde field, vnder the open heauen, the couert of some shadowie Tree, or slendre houelle, with such companion or companions as siemed them good, their diere babes and children aboute them. Sounde without carcke and in rest full quietnesse, eatyng the

fructes of the felde, and the milke of the cattle, and drinking the waters of the christalline springes. First clad with the softe barcke of trees, or the faire broade leaues, and in processe with rawe felle and hide full vnworkemanly patched together. Not then enuironed with walles, ne pente vp with rampers, and diches of deapthe, but walking at free scope among the wanderyng beastes of the felde, and where the night came vpon them, there takyng their lodgyng without feare of murtherer or thief. Mery at the fulle, as without knowledge of the euilles y^t afre ensued as y^e worlde waxed elder, through diuers desires, and contrarie endeouours of menne. Who in processe for the insufficiencie of the fructes of the earthe, (whiche she tho gaue vntilled) and for default of other thynges, ganne falle at disquiete and debate among themselues, and to auoied the inuasion of beastes, and menne of straunge borders, (whom by themselues thei could not repelle) gathered into companies, with commune aide to withstande suche encursions and violence of wrong. And so ioyning in confederacie, planted themselues together in a plotte, assigned their boundes, framed vp cotages, one by anothers chieque, diked in themselues, chose officers and gouernours, and deuised lawes, that thei also among themselues might liue in quiete. So beginning a rough paterne of tounes and of Cities, that afre ware laboured to more curious finesse.

AND now ware thei not contented, with the commodities of the fieldes and cattle alone, but by diuers inuencions of handcraftes and sciences, and by sondrie labours of this life, thei sought how to winne.

Now gan thei tattempte the sease with many deuiCES to transplante their progenie and ofspring into place vnenhabited, and to enioye the commodities of ech others countrie, by mutuall traffique. Now came the Oxe to the yoke, the Horse to the draught, the Metalle to the stampe, the Apparel to handsomenesse, the Speache to more finesse, the Behaiour of menne to a more calmenesse, the Fare more deintie, the Buildyng more gorgeous, thenhabitours ouer all became milder and wittier, shaking of (euen of their owne accorde) the bruteshe outrages and stearn dealinges, y^t shamefully mought be spoken of. Now refrained thei from sleaying one of a nother, from eatyng of ech others flesh, from rape and open defiling of mother, sister, and daughter indifferently, and fro many like abominacions to nature and honestie. Thei now marieng reason, with strength and pollicie, with might: where the earthe was before forgrowen with bushes and wooddes, stuffed with many noisome beastes, drowned with meares, and with marshe, vnfitte to be enhabited, waast and vnhandsome in eury condition: by wittie diligence and labour, ridde it from encombraunce, planed the roughes, digged vp trees by the rootes, dried away the superfluous waters, brought all into leauell, banished barreinesse, and vncovered the face of the earth, that it might fully be sene, conuerted the champeine to tillage, the plaines to pasture, the vallys to meadow, the hilles thei shadowed with woodde and with Vines. Then thruste thei in cultre an share, and with wide woundes of the earthe, wan win and corne plenteously of the grounde, that afor

scarcely gaue them Akornes and Crabbes. Then inhabited thei more thicke, and spread themselues ouer all, and buylte euery where. Of Tounes, thei made cities, and of villages, Tounes, Castles vpon the ockes, and in the valleis made thei the temples of the goddes. The golden graueled springes, thei incurbed with Marble, and with trees right pleasauntlie hadowed them aboute. From them they deriued into cities and Tounes, the pure freshe waters, a great distaunce of, by conuicte of pipes and troughes, and such other conueyance. Where nature had hidden the waters, out of sighte, thei sancke welles of great leapth, to supplie their lacks. Riuers, and maigne fouldes, whiche afore with vnbrideled violence, oftymes ouerflowed the neighboured aboute, to the destruction of their cattle, their houses, and themselues: thei restrained with banquettes, and kept them in a course. And to the ende thei might not onely be vadable, but passed also with drie foote, thei deuised meanes with piles of Timbre, and arches of stone, maulgre the rage of their violent streames, to grounde bridges vpon them. Yea, the rockes of the sea whiche for the laungier of the accesse, thoughte themselues exempte from the dinte of their hande, when thei perceiued by experience, thei ware noyous to sailers, with inspeakeable labour did thei ouerthrowe and breake into gobettes. Hewed out hauens on euery strond, enlarged crieques, opened rodes, and digged out herowes, where their shippes mighte ride saulfe from the storme. Finally thei so laboured, beautified, and merfeighted the earthe, that at this daie compared with the former naturalle forgrowen wastenesse, it

might well seeme not to be that, but rather the Paradise of pleasure, out of the whiche, the first paternes of mankinde (Adam and Eue) for the transgression of Goddes precept, were driuen.

MEN also inuented and founde many witt sciences, and artes, many wondrefull workes which when by practice of lettres, thei had committed to bookes, and laied vp for posteritie, their successours so wondered at their wisdomes, and so reuerence their loue and endeouours (whiche thei spied to be meant toward them, and the wealth of those that should folow of them) that thei thought them not blessed enough, with the estate of men mortalle, but so aduanced their fame, and wondered at their worthinesse, that thei wane them the honour and name of Goddes immortall.

THO gan the Prince of the worlde, when men began to delight in thadourning of the worlde, to set vpon the good siede, the pestilente Dernelle, that as the multiplied in nombre, so iniquitie might encrease, to disturbe and confounde this blessed state.

FIRST, therefore when he had with all kinde of wickedness belimed y^e world, he put into their heade a curious searche of the highest knowledge, and such as dependeth vpon destenie of thynges. And he practised his pageauntes, by obscure and doubtful attempted Responcions, and voices of spirites, that after he had fettered the worlde in the trauers of deuotoies, and launced into their hartes a blinde supersticion, and feare: he trained it whole to a wicked worship of many goddes and Goddesses, that when thei ones had wiped cleane out of mynde the knowledge

and honour of one God euerlastyng, he might practise vpon manne, some notable mischief. Then sette he vp pilgrimages to deuilles, foreshewers of thynges, that gaue aduertisemente and answeere to demaundes in sondrie wise. In the Isle of Delphos one, in Euboea another, at Nasamone a thirde, and emong the Dodonians, the famous okes, whose bowes by the blastes of the winde resounded to the eare, a maner of aduertisemente of deuellishe delusion. To the whiche Idolles and Images of deuilles he stirred vp men to the honour (Helas) due onely to God. As to Saturne in Italie, to Iupiter in Candie, to Iuno in Samos, to Bacchus in India, and at Thebes: to Isis, and Osiris in Egypte: in old Troie to Vesta: aboute Tritona in Aphrique to Pallas, in Germanie and Fraunce to Mercurie, vnder the name of Theuthe: to Minerua at Athenes and Himetto, to Apollo in Delphos, Rhodes, Chio, Patara, Troade and Tymbra. To Diane in Delos and in Scythia, to Venus in Paphos, Ciprus, Gnydon, and Cithera. To Mars in Thracia, to Priapus in Lampsacho of Hellespontus, to Vulcane in Lypara and Lennos, and in diuers other places to sondrie other, whose remembraunce was then moste freshe in the memorie of their people, for the benefaictes and merueilous inuencions bestowed among them.

AFTERWARD, also when Iesus Christe the verie Sonne of the almightie father, shewyng hymself in the fleshe of our mortalitie, was conuersaunte in the worlde, pointyng to the same, as with his fingre, the waie to immortalitie, and endelesse blessednesse, had bothe with woorde and example, exhorted and

allured them to vprightnes of life, to the glorie of his father, sendyng his disciples and scolders into the vniuersall worlde, to condemne Superstition and all error of wickednes, with the moste healthsome woorde: to plante true Religion, and geue newe preceptes, and directions of the life, and had now set the matier in suche forwardnesse and poincte, that the Gospell beyng generally of all nacions receiued, there lacked but continuance to perfecte felicitie: The deuell estesones retournyng to his naturall malice, desirous to repossesse that, that constrainedly he forsooke, betrayyng again the curious conceipte of man, some he reuersed into their former abuses and errors, and some with newe Heresies he so corrupted, snarled, and blynded, that it had bene muche better for them, neuer almoste to haue knowen the waie of truthe, then after their entraunce, so rashely and maliciously to haue forsaken it.

AT this daie in Asia the lesse, the Armenians, Arabians, Persians, Sirians, Assirians and Meades: in Aphrique, the Egipcians, Numidians, Libiens, and Moores. In Europe, the whole cuntrye of Grecia, Misia, Thracia, and all Turquie throwyng awaye Christe, are become the folowers and worshippers of Mahomet and his erronious doctrine. The people of Scithia, whom we now cal Tartares (a greate people and wide spread) parte of them worshippe the Idoll of their Emperour Kamme, parte the Sonne, the Moone, and other Starres, and part according to the Apostles doctrine, one onely God. The people of Inde, and Ethiope, vnder the gouernaunce of Prebiter Ihon perseauer in Christiane godlinesse, howbeit er a sort, muche different from ours.

The sincere and true faith of Christ, wherewith in time it pleased God to illumine the worlde, remaineth in Germanie, Italy, Fraunce, Spaine, Englande, Scotland, Ireland, Denmarke, Liou, Pruse, Pole, Hungarie, and the Isles of Rhodes, Sicilie, Corsica, Sardinia, with a fewe other. This bytter enemie of mankinde hauyng thus with his subtilties, inueiled our mindes, and disseuered the christian vnion, by diuersitie of maners and facions of belief, hath brought to passe thorough this damnable wyckednes of Sacrifices, and Rites, that whilest euey people (vndoubtedly with religious entent) endeuour them selues to the worshippe of God, and echeone taketh vpon him to be the true and best worshipper of him, and whilest echone thinke them selues to treade the streight pathe of euerlastyng blessednes, and contendeth with eigre mode and bitter dispute, that all other erre and be ledde farre a wrie: and whilest euey man strugglethe and striueth to spread and enlarge his owne secte, and to ouerthrowe others, thei doe so hate and enuie, so persecute and annoy echone an other, that at this daie a man cannot safely trauaill from one countrie to another: yea, thei that would aduenture saufely or vnsaufely, be almost euey where holden out. Wherof me thinkes I see it is like to come to passe, that whilest one people scant knoweth the name of another, (and yet almost neighbours) all that shall this daie be written or reported of them, shalbe compted and refused as lyes. And yeat this maner of knowledge and experience, is of it self so pleasant, so profitable and so praise worthy, that sundrie (as it is well knowen) for the onely loue

and desire thereof, leauing their natiue countrie, their father, their mother, their wiues and their children; yea, throwyng at their heles their sauftie and welfare, haue with greate troubles, vexations, and turmoilynges taken vpon them for experience sake, to cutte through the wallowyng seas, and many thousande miles, to estraunge themselues fro their home, yea, and those men not in this age alone, but euen from the firste hatchyng of the worlde haue been reputed and founde of moste wisdomes, authoritie, and good facion, sonest chosen with all mennes consent, bothe in peace and warre, to administre the commune wealthe as maisters and counsaillours, Iudges and Capitaines. Suche ware thancient sages of Grece and of Italy, Socrates, Plato, Aristotle, Antisthenes, Aristippus, Zeno, and Pythagoras, who through their wisdomes and estimation for trauailes wan them greate nombres of folowers, and brought furthe in ordre the sectes named Socratici, Academici, Peripateci, Cynici, Cyrenaici, Stoici, and Pythagorici, echone chosyng name to glorie in his maister. Suche ware the prudente lawemakers of famous memorie, Minois and Rhadamanthus among the Cretenses, Orpheus among the Thraciens, Draco and Solon among the Athenienses, Licurgus among the Lacedemonians, Moses among the Iewes, and Zamolxis among the Scythians, and many other in other stedes whiche dreamed not their knowledge in the benchehole at home, but learned of the men in the worlde moste wise, the Chaldeies, the Brachmann, the Gymnosophites and the priestes of Egipte, with whom thei had for a space bene conuersant. Like glorie, by like trauaill happened to the worthies of the

worlde, as to Iupiter of Crete (reported fīue times to haue surueied the whole worlde) and to his two sonnes Dionisius (otherwise called Bacchus) and Hercules the mightie. Likewise to Theseus and Iason, and the rest of that voiage. To the vnlucky sailer Vlisses, and to the banished Eneas, to Cyrus, Xerxes, and Alexander the Greate, to Hanniballe and Mithridate, kyng of Pontus, reported able to speake fiftie sondrie languages, to Antiochus, the greate and innumerable Princes of Roome, bothe of the Scipioes, Marii, and Lentuli. To Pompeius the greate, to Iulius Cesar, Octauian, and Augustus, to the Constantines, Charles, Conrades, Henrickes, and Frederickes. Whiche all by their exploictes vpon straunge nacions, haue gotten their immortall and euerlastyng renoume. Wherefore, seyng there is in the knowledge of peoples, and of their maners and facions, so greate pleasure and profite, and euey man cannot, yea, fewe men will, go traueile the countries themselues: me thinkes gentill reader, thou oughtest with muche thanke to receyue at my hande these bookes of the maners and facions of peoples most notable and famous, togyther with the places whiche thei enhabite: And with no lesse cherefulnes to embrase them, then if beyng ledde on my hande from countrey to countrey, I should poynt the at eye, how euey people liueth, and where they haue dwelte, and at this daye doe. Let it not moue the, let it not withdrawe the, if any cankered reprehendour of other mens doynge shall saie vnto the: It is a thyng hath bene written of, many yeares agone, and that by a thousand sondry menne, and yet he but borowyng their woordes,

bryngeth it forth for a mayden booke, and nameth it his owne. For if thou well considre my trade, thou shalt fynd, that I haue not only brought thee other mennes olde store, but opened thee also the treasury of myne owne witte and bokes, not euery where to be found, and like a liberall feaster haue set before thee much of myne owne, and many thynges newe. Farewell and thankfully take that, that with labour is brought thee.



THE
Fardle of Facions,
CONTAINING
THE AUNCIENTE MANERS, CUSTOMES
AND LAWES,
OF THE
PEOPLES ENHABITING THE TWO PARTES
OF THE EARTH,
CALLED
AFFRICKE AND ASIE.

AFFRIKE.

¶ The first Chapter.

¶ The true opinion of the deuine, concernyng the
beginnyng of man.

WHen God had in. V. daies made perfecte the
heauens and the earth, and the furniture of bothe :
whiche the Latines for the goodlinesse and beautie
thereof, call Mundus, and we (I knowe not for what
reason) haue named the worlde: the sixth daie

to the entent there mighte be one to enioye, and be Lorde oer all, he made the moste notable creature Man. One that of all earthly creatures alone, is endowed with a mynde, and spirit from aboue. And he gaue him to name, Adam: accordyng to the colour of the molde he was made of. Then drawing out of his side the woman, whilist he slept, to thende he should not be alone, knitte her vnto hym, as an vnseparable compaignion, and therwith placed them in the moste pleasaunt plot of the earth, fostered to flourishe with the moisture of floudes on euery parte. The place for the fresshe grienesse and merie shewe, the Greques name Paradisos. There lyued they a whyle a moste blessed life without blemishe of wo, the earth of the own accorde bringing torth all thing. But when they ones had transgressed the precepte, they ware banysshed that enhabitaunce of pleasure and driuen to shift the world. And fro thenceforth the graciousnes of the earth was also abated, and the francke fertilitie therof so withdrawen, that labour and swette, now wan lesse a great deale, then ydle lokyng on before tyme had done. Shortly crepte in sickenes, and diseases, and the broyling heate and the nipping cold began to assaile their bodyes. Their first sonne was Cayin, and the seconde Abell, and then many other. And as the world grewe into yeares, and the earth began to waxe thicke peopled, loke as the nombre did encrease, so vices grew on, and their lyuing decayed euer into woors. For giltelesse dealing wrong came in place, for deuoutnesse, contempte of the Goddes, and so farre outraged their wickednes that God skarcely fyndyng one iuste Noha on th

earth (whom he sauēd, with his housholde, to repayre the losse of mankind and replenysshe the worlde) sente a floude vniuersall, which couering all vnder water, killed all fleshe that bare lyfe vppon earth, excepte a fewe beastes, birdes, and wormes that ware preserued in the misticall arke. In the ende of fiue Monethes afre the floude began, the Arque touched on the mounteines of Armenia. And within foure Monethes afre, Noas and all his beyng restored to the earth, with Goddes furtheraunce in shorte space repeopled the worlde. And to thende the same myghte euery wheare again beⁿhabited, he dispersed his yssue and kyndredes into sondrie coastes. After Berosus^s opynion he sent Cham otherwyse, named Cameses and Chamesenus with his ofspring, into Egipte. Into Lybia and Cirene, Triton. And into the whole residewe of Affrike the ancient Iapetus called Attalus Priscus, Ganges he sent into Easte Asia with certeine of the sonnes of Comerus Gallus. And into Arabia the fertile, one Sabus, sirnamed Thurifer. Ouer Arabia the Waste he made Arabus gouernour, and Petreius ouer Petrea. He gaue vnto Canaan, all that lyeth from Damasco to the outemost bordre of Palestine. In Europe he made Tuisco king of Sarmatia, from the floude of Tanais vnto the Rhene. And there were ioyned vnto him all the sonnes of Istrus, and Mesa, with their brethten, fro the mounteyne of Adula to Mesemberia pontica. Archadius and Emathius gouerned the Tirianes, Comerus Gallus, had Italie and Fraunce, Samoths, Briteigne and Normandie, and Iubal, Spayne. That spiedie and vnripe puttyng^e forthe of the children from their progenitours, before

they had throughly learned and enured them selues with their facions and maners, was the cause of all the diuersitie that after ensued. For Cham, by the reason of his naughty demeanour toward his father, beyng constraigned to departe with his wyfe and hys chyldren, planted him selfe in that parte of Arabia, that after was called by his name. And lefte no trade of religion to his posteritie, because he none had learned of his father. Whereof it came to passe, that when in processe of tyme they ware encreased to to many for that londe: beyng sent out as it ware, swarme afre swarme into other habitations and skatered at length into sondrie partes of the worlde (for this banysshed progeny grewe aboue measure) some fel into errours wherout thei could neuer vnsnarle themselues. The tongue gan to altre and the knowledge of the true God and all godlie worshippe vanished out of mind. Inso muche that some liued so wildely (as afre thou shalt here) that it ware harde to discerne a difference betwixte them and the beastes of the felde. Thei that flieted into Egipt, wonder yng at the beautie and course of the Sonne, and the Moone, as though there had been in them a power diuine, began to worship them as Goddes: callyng the lesse, Isis and the bigger Osiris. To Iupiter also thei Sacrificed, and did honour as to y^e principall of life. To Vulcan for fire, to Pallas, a Lady of the skie, to Ceres as gouerneresse of the arth, and to sondry other for other sondry considerations. Neyther staid that darkenesse of iniquitie in Egipte alone, but where so euer the progeny of Cham stepte in from the begynnyng, there fell true godline

all oute of minde and abondage to the deuell entred his place. And there neuer was countrie, mother of moe swarmes of people, then that part of Arabia, that he, and his, chase to be theirs. So greate a mischief did the vntymely banishement of one manne, bring to the whole. Contrarily the progenie of Iapheth, and Sem, brought vp to full yeres vndre their elders, and rightly enstructed: contentyng them selues with a litle circuite, straid not so wide as this brother had doen. Whereby it chaunced that the zeale of the truthe, (I meane of good liuyng and true worshippe of one onely God) remained as hidden in one onely people, vntill the tyme of Messias.

¶ The seconde Chapitre.

¶ The false opinion of the Philosophre concernyng the begynnyng of man.

BVt the aunciente Philosophers, whiche without knowledge of God, and his truthe, many yeres ago, wrate vpon the natures of thinges, and thistories of times had another opinion of the originall of man. For certain of them, belieued the worlde euer to haue been, and that euer it should be, and man together with it to haue had no begynnyng. Certaine did holde that it had a begynnyng, and an ende it should haue, and a time to haue been, when man was not. For saie thei, the begynner of thynges visible, wrapped vp bothe heauen and earth at one instant, together in one paterne, and so a distinction growing on betwixte these meynthe bodies, the worlde to haue begon in suche ordre as we see. The aire by nature to be continually mouyng, and the moste firie parte of thesame, for the

lightnesse thereof, moste highe to haue climbed. So that sonne and Moone, and the planetes all, participatyng of the nature of that lighter substaunce: moue so muche the faster, in how muche thei are of the more subtil parte. But that whiche was mixed with waterie moisture, to haue rested in the place, for the heauinesse thereof, and of the watery partes, the sea to haue comen: and the matier more compacte to haue passed into a clamminesse firste, and so into earth. This earth then brought by y^e heate of the sonne into amore fastnesse. And after by the same power puffed and swollen in the vppermoste parte, there gathered manye humours in sondry places, which drawing to ripenesse enclosed them selues in slymes and in filmes, as in the maresses of Egipt, and other stondynge waters we often se happen. And seyng the heate of thaier sokynly warmeth the cold ground and heate meint with moisture is apt to engendre: it came to passe by the gentle moisture of the night aire, and the comforting heate of the daie sonne, that those humours so riped, drawyng vp to the rinde of thearth, as though their tyme of childbirthe ware come, brake out of their filmes, and deliuered vpon the earth all maner of liuing thinges. Emong whiche those that had in them moste heate, became foules into the aire: those that ware of nature more earthie, became wormes and beastes of sondrie kindes: and where water surmounted, thei drewe to the elemente of their kinde, and had to name fishes. But afterwarde the earth beyng more parched by the heate of the Sonne, and the drouthe of the windes, ceased to bring furthe any mo greate beastes: and those that ware already brought furthe, (saie thei

maintained, and increased by mutuelle engendrure, the varietie, and nombre. And they are of opinion that in the same wise, men ware engendred in the beginning. And as nature putte them forth emong other beastes, so liued they at the first an vnknown lyfe wyldely emong them, vpon the fructes, and the herbes of the fieldes. But the beastes aftre a while waxing noysome vnto them, they ware forced in commune for eche others sautie to drawe into companies to resiste their anoyaunce, one helping another, and to sieke places to make their abiding in. And where at the firste their speache was confuse, by litle and litle they sayed it drewe to a distinctenesse, and perfeight difference : in sorte that they ware able to gyue name to all thinges. But for that they ware diuersely sparckled in diuers partes of the worlde, they holde also that their speache was as diuers and different. And herof to haue afteward risen the diuersitie of lettres. And as they firste assembled into bandes, so euery bande to haue broughte forthe his nacion. But these men at the firste voide of all helpe and experience of liuyng, ware bittrely pinched with hongre and colde, before thei could learne to reserue the superfluous plenty of the Somer, to supply the lacke of Winters barreinesse, whose bitter blastes, and hongrie pinynges, consumed many of them. Whiche thing when by experience dere bought, thei had learned : thei soughte bothe for Caues to defende them fro colde, and began to hurde fructes. Then happe found out fire, and reason gaue rule of profite, and disprofite, and necessitie toke in hand to sette witte to schoole. Who gatheryng knowledge, and

perceiuyng hymself to haue a helpe of his sences, more skilful then he thought, set hande a woorke, and practised connyng, to supplie all defaultes, whiche tongue and lettres did enlarge and distribute abroad.

THEI that had this opinion of the originall of manne, and acribed not the same to the prouidence of God, affirmed the Etopiens to haue bene the firste of all menne. For thei coniectured that the ground of that countrie lyng nierest the heates of the Sonne must needes first of all other waxe warme. And the earth at that tyme beyng but clammye and softe, through the attemperaunce of that moysture and heate, man there first to haue bene fourmed, and there to haue gladlier enhabited (as natieue and naturall vnto him) then in any other place, when all places ware as yet straunge, and vnknown, whiche afte men soughte. Beginnyng therefore at them, after I haue shewed how the worlde is deuided into thre partes (as also this treatise of myne) and haue spoken a litle of Aphrique, I wyll shewe the situacion of Aethiope, and the maners of that people, and so forthe of al other regions and peoples, with suche diligence as we can.

¶ The thirde Chapitre.

¶ The deuision and limites of the Earthe.

THose that haue bene before our daies, (as Orosius writeth) are of opinion, that the circuite of the earth, bordered about with the Occean Sea: disroundyng hym self, shooteth out thre corner wise, and is

also deuided into thre seuerall partes, Afrike, Asie, and Europe. Afrike is parted from Asie with the floude of Nilus, whiche comyng fro the Southe, ronneth through Ethiope into Egipte, where gently sheadyng hymself ouer his bancques, he leaueth in the countrie a marueilous fertilitie, and passeth into the middle earth sea, with seuen armes. From Europe it is separate with the middle earth sea, whiche beginnyng fro the Ocean aforesaied: at the Islande of Gades, and the pileurs of Hercules, passeth not tenne miles ouer. But further entryng in, semeth to haue shooued of the maigne lande on bothe sides, and so to haue won a more largenesse. Asie is deuided from Europe, with Tanaisthe floude, whiche comyng fro the North, ronneth into the marshe of Meotis almoste midwaie, and there sincking himself, leaueth the marshe and Pontus Euxinus, for the rest of the bounde. And to retourne to Afrike again, the same hauyng Nilus as I saied on the Easte, and on all other partes, bounded with the sea, is shorter then Europe, but broader towarde the Ocean, where it riseth into mountaigne. And shoryng towarde the Weste, by litle and litle waxe the more streighte, and cometh at thende to a narowe poincte. Asmu che as is enhabited therof, is a plentuous soile but the great parte of it lieth waste, voide of enhabitauntes, either to whote* for menne to abide, or full of noisome and venemous vermine, and beastes, or elles so whelmed in sande and grauell, that there is nothing but mere barreinesse. The sea that lieth on the

* Too hot.

Northe parte, is called Libicum, that on the Southe Aethiopicum, and the other on the West Atlanticum.

AT the first the whole was possest by fower sondrie peoples. Of the whiche, twaine (as Herodotus writeth) ware founde there, tyme out of minde, and the other twaine ware alienes and incommes. The two of continuance, ware the Pœnj, and Ethiopes, whiche dwelte, the one at the Northe of the lande, the other at the South. The Alienes, the Phœnices, the Grekes, the old Ethiopians, and the Aegipcienes, if it be true that thei report of themselues. At the beginnyng thei were sterne, and vnruely, and bruteshely liued, with herbes and with fleshe of wilde beastes, without lawe or rule, or facion of life, roilyng and rowmyng vpon heade, heather and thether without place of abode, where night came vpon them, there laiying their bodies to reste. Afterwarde (as thei saie) Hercules passyng the seas out of Spaine, into Libie (a countrie on the Northe shore of Afrike) and bringyng an ouerplus of people thence with hym, somewhat better facioned and manered then thei, trained them to muche more humanitie. And of ye troughest thei came ouer in, made themselues cotages, and began to plante in plompes‡ one by another. But of these thinges we shall speake here aftre more at large.

Afrike is not euery place a like enhabited. For toward the Southe it lieth for the moste part waste, and vnpeopled, for the broilyng heate of that quatre. But the part that lieth ouer against Europe, is verie

† Ships.

‡ Clumps, bodies.

well enhabited. The frutefulnessse of the soile is excedyng, and to muche merueillous: as in some places bringyng the siede with a hundred folde encrease. It is straunge to beleue, that is saied of the goodnesse of the soile of the Moores. The stocke of their vines to be more then two menne can fadome and their clousters of Grapes to be a cubite long. The coronettes of their Pasnepes, and Gardein Thistles (whiche we calle Hortichokes) as also of their Fenelle, to be twelue Cubites compasse. Their haue Cannes like vnto those of India, whiche may contein in the compasse of the knot, or iointe, the measure of ij. bushelles. Ther be sene also Sparagi, of no lesse notable bigguenesse. Toward the mounte Atlas trees bee founde of a wondrefull heigth, smothe, and without knaggue or knotte, vp to the hard toppe, hauyng leaues like the Cypres, but of all other the moste noble Citrus, wherof the Romaines made greate deintie. Affrike hath also many sondrie beastes, and Dragonnes that lye in awaite for the beastes, and when thei se time, so bewrappe and wreathe them aboute, that takyng fro them the vse of their ioyntes, thei wearie them and kille them. There are Elephantes, Lyons, Bugles, Pardales, Roes, and Apes, in some places beyonde nombre. There are also Chamelopardales and Rhizes, like unto Bulles. Herodote writeth, that there be founde Asses with hornes, Hienas Porpentine, wilde Rambes, a beast engendered of the Hiene and the Wolfe named Thoas, Pantheres, Storckes, Oistruthes, and many kindes of serpentes, as Cerastes, and

Aspides, against whom nature hath matched the Ichneumon (a verie little beast) as a mortall enemie.

¶ The. iiij. Chapitre.

¶ Of Ethiope, and the auncient maners of that nation.

TWO countreies there ware of that name Ouerlanders, and Netherlanders. The one pertaynyng to Aphrique, the other to Asie. The one whiche at this daie is called Inde, hath on the east the redde sea, and the sea named Barbaricum, on the northe it toucheth vpon Egypte, and vpon that Libie that standeth on the vtter border of Afrike toward the sea. On the west it is bounded with the other Libie that standeth more into the mayne londe. The residue that runneth toward the south, ioyneth vpon the netherland Ethiope, whiche lyeth more southerly, and is mucche greater. It is thought that these Ethiopes toke name of Ethiopus Vulcanes sonne, that (as Plinie saieth) was gouernour there. Or els of the Greke wordes aythoo and ops, whereof the former signifieth to broyle, or to bourne vp with heate, and the other, in the eye or sight. Whiche sheweth in effecte, that the countreie lyeng in the eye of the Sonne, it must nedes be of heate almost importable. As in diede it lyeth in the full course of the sonne, and is in continuall heate. Toward the weast it is hilly, in the middes grauell and sande, and on the easte waste and deserte. There be in it dyuers peoples of sondry phisonomy and shape, monstrous

and of hugly shewe. They are thought (as I saied) to haue bene the fyrst of all men, and those whiche of all other maye truelyest be called an homeborne people. Neuer under the bondage of any: but euer a free nacion. The first wae of worshipping God (say thei) was deuised and taught emonge them: with the maners and ceremonies there to appertinent. They had two kyndes of letters, one, whiche ware knowen onely to their priestes for matters of Religion, whiche they called misticall, and another for the vse of the people hidden from none. Yeat ware not their Letters facioned to ioyne together in sillables like ours, but Ziphres, and shapes of men and of beastes, of heades, and of armes, and artificers tooles, which signified in sondrie wise echone accordyng to his propertie. As by the picture of an hauke swiftenes and spiede, by the shape of a crocoiled displeasure or misfortune, by the figure of an eye, good watche or regarde, and so forthe of other. Emong their priestes, loke whome they sawe startle aboute as haulfe wood,* him did iudge of all other mooste holy, and making him their king, they fall downe and worship him, as thoughe there ware in him a Godhead, or as thoughe at the least he ware by goddes prouidence giuen them. This king for al that, must be gouerned by the lawe, and is bounde to all thinges after thorde of the contry. He his selfe maye neither punishe or guerdon any manne. But loke vpon whome he wyl haue execucion done,

* Mad, from the Saxon *wōd*. See "Two Gentlemen of Verona," ii., 3, and "Mids. N. Dr.," ii., 3.

he sendeth the minister appointed for the purpose, to the person with a token of deathe: whiche when he hath shewed, the officier retourneth, and the persone what soeuer he be, incontinent fordoeth him self. So greatly ware they giuen to thee honour of their kynges, suche a feruencie had they towarde them, that if it fortuneth the king through any mishap, to be maymed or hurte in any parte of his bodye, as many as ware towarde him, namely of householde, voluntarily woulde giue them selues the lyke hurt, thincking it an vnsitting thing the kynge to lacke an eye or the vse of a legge, and his frindes neither to halt, ne yet to lacke parte of their sight. Thei say it is the manier also, that when the king dieth, his frindes should wilfully dispatche them selues and die with hym, for this compte they glorious and a testimony of very friendship. The moste part of them, for that they lye so vnder the Sonne, go naked: couering their priuities with shiepes tayles. But a feawe of them are clad with the rawe felles* of beastes. Some make them brieches of the heares of their heades vp to the waeste. They are comonly brieders and grasiers in commune together. Their shepe be of very small body, and of a harde and roughe coate. Their dogges also are neuer a whitte bigger, but thei are fierce and hardie. They haue good store of gromel and barley, wherof they vse to make drincke. All other graine and fruites thei lacke, excepte it be dates whiche also are verye skante. Some of

* Skin.

“To feed on bones, when flesh and fell is gone.”

Gasc. Steel Glass (Chalm. Poet.), ii., 556, etc.

them lyue with herbes and the tender rootes of cannes or Riedes. Other eate flesshe, milke, and chese. Meroe, was in time past the heade citie of the kyngdome, whiche stondeth in an Isle of the same name facioned like a shielde, stretching it self thre thousand furlong alongest by Nilus. Aboute that Islande do the cattle masters dwelle, and are muche giuen to hunting, and those that be occupied with tilthe of the grounde haue also mines of gold. Herodotus writeth that thethiopians named Macrobij, do more estieme latten then thei do golde whiche thei put to nothyng that thei compt of any price. In so muche that the Ambassadors of Cambises, when thei came thether, found the prisoners in the gaole fettred and tied with Chaines of golde. Some of them sowe a kinde of graine called Sesamus, and other the delicat Lothom. Thei haue greate plenty of Hebenum, a woode muche like Guaiacum, and of Siliquastrum. Thei hunte Elephantes and kyll them to eate. There be Lions, Rhinocerotes, Basiliskes, Pardales, and Dragonnes, whiche I said enwrappe thelephauntes, and sucke them to death, for their bloude. There be found the precious stones called the Iacinte, and the Prasne. There is also cinamome gathered. Thei occupie bowes of woode seasoned in the fire, of foure cubites long. Women be also trayned to the warres, and haue for the moste parte a ring of latton hanging throughe their lippe. Certeine of them worshippe the Sonne at his vprijste, and curse him moste bitterly at his doune gate. Diuers of them throwe their dead into Riuers, other cofer them vp in

earthen cofres, some enclose them in glasse, and kepe them in their houses a yeare, and in the meane season worship them deuoutly, and offre vnto them the first of all their encrease. In the naming of a newe king, they giue their voice chiefly to him that is moste goodly of stature, moste conning in brieding of cattle, and of strength and substance passing the reast. The lawe hath bene, that the priestes of Memphis shoulde haue the auctoritie to sende the Kinge the token of deathe, and to set vp another in the place of the deade, whom they thoughte good. They haue an opinion that ther are two Goddes, one immortall, by whome all thinges haue their beginning, and continuance vnder his gouernement, and another mortall, and he is vncerteine. Their king, and him that best deserueth of the city next vnto him, they honour as Goddes. This was the state of Ethiope from the beginning, and many yeares sence.

BVT at this daye as myne Authour Sabellicus saieth y^t he learned of those that are enhabitantes in y^r countrey: The King of Ethiope (whom we commonly calle Pretoianes or Presbiter Ihon) is a man of suche power, that he is reported to haue vndre him thre skore and two other kinges. If the heade Bysshoppes of the Realme desire to do, or to haue aughte done, al is referred vnto him. Of him be giuen al benefices, and spiritual promociions, which prerogatiue the Pope hath giuen, to the maiestie of kinges. Yet is he him selfe no priest, he hath any maner of ordres. There is of Archebisshoppes (that is to say of superiour and head bisshoppes) a great

nombre, whiche haue euery one vndre them at the least twenty other. The Princes, Dukes, Earles, and head Bishoppes, and suche other of like dignitie, when they come abrode, haue a crosse, and a basine of golde filled ful of earthe caried before them : that thone * maye put them in remembraunce that earth into earth must again be resolued, and ye other renewe the memory of Christes suffering. Their priestes to haue yssue, mary one wyfe, but she ones beyng dead, it is vnlawfull to mary another. The temples and churches ther, are mucche larger, much richer, and more gorgeous then ours, for the moste part voulted from the floore to the toppe. They haue many ordres of deuout men, moche like to our ordres of Religious : as the ordre of S. Anthony, Dominique, Calaguritani, Augustines, and Machareanes, whiche are bound to no colour but weare some suche one as Tharchebysshoppe shall allowe. Next vnto the supream and souereigne GOD, and Mary the virgin his mother, they haue moste in honour Thomas sirnamed Didi-mus. This King, of all other the worthiest, whome they call Gias (a name giuen him of his mightnesse and power) is of the bloud of Daud, continued from one generation to another (as they are perswaded) by so many yeres of succession. And he is not as the moste of the Ethiopians are, blacke, but white. Garima the chiefe citie, and as we terme it the chambre of the king, stondesth not by building of masonrie, and carpentrie as ours, but strieted with tentes and

* The one.

paulions placed in good ordre, of veluet and saten, embrauded with silkes and purples of many diuers sortes. By an auncient ordre of the realme, the king liueth euer in presence and sighte of his people, and neuer sojourneth within the walles aboute two daies. Either for that they iudge it an vncomely thing, and a token of delicate slouthfulnes, or elles for that some law doth forbid it. His army in the warres is ten hundred thousande men, fiue hundred Elephantes, and horses, and Cameles, a wonderfull number, and this is but a meane preparacion. Ther are throught-out the whole nacion certeine houses and stockes, that are pencionaries at armes, whose issue is as it ware branded with the marcke of the crosse, y^e skinne beyng pretely slitte. Thei vse in the warres, Bowe, Pique, Habregeon, and helmette. Their highest dignitie is priesthode, y^e next, thordre of the Sages, whiche thei cal Balsamates, and Tamquates. They attribute moche also to the giltesse and vprighte dealing man, whiche vertue they estieme as the firste staier toclimbe to y^e dignitie of the sages. The nobilitie hath the thirde place of dignitie, and the pencionaries aforesaid, the fourthe. When the iudges haue giuen sentence of life, or of deathe, the sentence is brought to the headborough of the Citie (whom we call the Mayour) and they Licomegia: he supplieth the place of the King. Lawes written thei occupy none, but iudge accordyng to reason and conscience. If any man be conuict of adulterie he forfeicteth the fourtieth parte of his goodes, but thadulteresse is punished at home, accordyng to the discretion of the

partie offended. The men giue dowrie to those whom thei mary withal, but not to those y^t thei purchase besides. Their womens attire is of Golde, (whereof that country hath plentie) of pearle, and of Sarsenette. Bothe men and women are apparelled in long garments downe to the foote, sliued, and close rounde aboute of al maner of colours, sauing only blacke for that in that contry is proper for morning. They bewaile their dead. xl. daies space. In bancquettes of honour, in the place of our fructe (which the latine calleth the seconde boorde) they serue in rawe flesshe very finely minced and spiced, whervpon the gestes fiede very licouricely.* They haue no maner of wollen webbe, but are eyther cladde in sarsenettes, or in linnen. One maner of speache serueth not throughtout the whole contry, but sondry and diuerse, aswel in phrase as in naming of thinges. Thei haue wise in the yere haruest, and wise in the yere somer. These Ethiopians or Indianes excepted, al the reste of the people of Libia Westward, are worshippers of Mahomet, and liue aftre the same sorte in maner, that y^e Barbariens do in Egipte at this present, and are called Maures, or Moores, as I thincke of their outleapes and wilde rowming. For that people was no lesse noysome to Lybie in those cursed tymes (when so greate mutacion of thinges happened, when peoples ware so chaunged, suche alteration of seruice, and religion broughte in, and so many newe names giuen vnto contries) then the Sarasens ware.

* Gluttonously, daintily, (N. Bailey's Dictionary, 1737).

¶ The v. Chapter.

¶ Of Aegipte, and the auncient maners of that people.

AEGipte is a Countrie lying in Affrike, or as some hold opinion, bordering thervpon, so named of Aegiptus, Danaus brother, where afore it was called Aeria. This Aegipte (as Plinie recordeth in his fiueth boke) toucheth on the East, vpon the redde Sea, and the land of Palestine. On the West fronteth vpon Cirene, and the residue of Afrike. On the South it stretcheth to Aethiope: And on the Northe is ended with the sea, to whom it giueth name.

The notable Cities of that Countrie, were in tyme past, Thebes, Abydos, Alexandrie, Babilon, and Memphis, at this daie called Damiate, alias Chairus or Alkair, and the seate of the Soldan, a citie of notable largenesse. In Aegipt as Plato affirmeth, it was neuer sene rain. But Nilus supplying that defaulte, yerely about saincte Barnabies tide, with his ouerflowynges maketh the soile fertile. It is nombred of the moste parte of writers, among the Islandes: For that Nilus so parteth hymself aboute it, that he facioneth it triangle wise.

The Aegiptians firste of all other, deuised the names of the twelue Goddes, builte vp Altares, and Images, erected Chappelles and Temples, and graued in stone the similitude of many sondrie beastes. All whiche their doynges, dooe manifestly make, that thei came of the Aethiopes, who (as Diodore the Sicilian saieth) ware the firste inuentours of all these.

Their women in old tyme, had all the trade of occupiung, and brokage* abrode, and reuelled at the Tauerne, and kepte lustie chiere: And the men satte at home spinnyng, and woorkyng of Lace, and suche other thynges as women are wonte. The men bare their burdeins on the heade, the women on the shulder. In the easemente of vrine, the men rowked doune, the women stode vprighte. The easemente of ordure thei vsed at home, but commonly feasted abrode in the stretes. No woman tooke ordres, either of God or Goddesse. Their maner of ordres, is not to make seuerally for euery Goddesse and God, a seuerall priest, but al at a shuffe, in generall for all. Emong the whiche, one is an heade, whose sonne enheriteth his roume by succession. The men children, euen of a custome of that people, did with good wil kepe their fathers and mothers, but the women children (yf they refused it) ware compelled. The moste part of men in solempne burialles, shaue their heades, and let theyr beardes growe, but The giptians shaued their beardes and let their heades grow. They wrought their doughe with their fiete, and their claye with their handes. As the Grecians do beleue, this people, and their ofspring, are they that vsed circumcision. Thei ordre their writyng from their right hande towarde their left, contrary to vs. It was the maner emong them, that the menne should weare

* To *broke*, i.e., to deal, or transact business, particularly of an amorous character. (See Fansh. *Lusiad*, ix., 44; and Daniel, "Queen's Arcadia, iii., 3.)

† To bend.

two garmentes at ones, the women but one. As the Aethiopes had, so learned they of them, two maner of lettres; the one seuerall to the priestes thother vsed in commune. Their priestes, euery thirde daye shaued their bodies, that there might be none occasion of filthinesse when they shold ministre or sacrifice. Thei did weare garmentes of linnen, euer cleane washed, and white: and shoes of a certeine kinde of russes, named Papyrus, whiche aftre became stufte, to geue name to our paper. They neither sette beane their selues, ne eate them where soeuer they grewe: ne the priest may not loke vpon a beane, for that it is iudged an vncleane puls. They are washed euery daye in colde water thrise, and euery nighte twise. The heades of their sacrifices (for that they vsed to curse them with many terrible woordes) did they not eate, but either the priestes solde them to such strangiers as had trade emonge them, or if there ware no suche ready in time, they threwe them in to Nilus.

All the Egiptians offer in sacrifice, neither cowe, ne cowe calfe, because they are hallowed to Isis their goddess, but bulles and bulle calves, or oxen, and stieres. For their meate they vse, moche a kynde of pancake, made of rye meale. For lacke of grapes they vse wyne made of Barly. They liue also with fische, either dried in the Sonne and so eaten rawe, or elles kept in pikle. They fiede also vpon birdes, and foules, firste salted, and then eaten rawe. Quaile, and mallard, are not but for the richer sorte. At all solempne suppers, when a number is gathered, and the tables withdrawn, some one of the company

carieth aboute in an open case, the image of death, caruen out of woode, or drawen with the pencille as niere to the vine as is possible, of a cubite, or two cubites long at the moste. Who shewyng it aboute to euery of the gestes, saieth, loke here: drinke and be mery, for afre thy death, suche shalt thou be. The yonger yf they miete their auncient, or bettre, vpon the way, giue them place, going somewhat aside: or yf the aunciente fortune to come in place where they are sitting, they arise out of their seate, wherein they agre with the Lacedemoniens. When they miete in the waye, they do reuerence to eche other, bowing their bodies, and letting fall their handes on their knees. They weare long garments of linnen, hemmed about the skirtes beneth, which they call Casiliras: ouer the which they throwe on another white garment also. Wollen apparelle thei neither weare to the church, ne bewry any man in.

Nowe for asmoche as they afore time that euer excelled in anye kinde of learning, or durste take vpon them to prescribe lawe, and rule of life vnto other, as Orpheus, Homere, Museus, Melampode, Dedalus, Licurgus, Solon, Plato, Pithagoras, Samolxis, Eudoxus, Democritus, Inopides, and Moses the Hebrue, with manye other, whose names the Egiptians glorie to be cronicled with them: trauelled first to the Egiptians, to learne emongest them bothe wise-dome, and politique ordre (wherein at those daies they passed all other) me thinketh it pleasaunte and necessarie also, to stande somewhat vpon their maners, ceremonies and Lawes, that it may be knowen what

they, and sondry moe haue borrowed of them, and translated vnto other. For (as Philip Beroalde writeth in his commentary vpon Apuleius booke, entituled the Golden Asse) the moste parte of the deuices that we vse in our Christian religion, ware borrowed out of the maner of Thegiptians. As surplus and rochet, and suche linnen garmentes: shauen crownes, tourninges at the altare, our masse solempnities, our organes, our knielinges, crouchinges, praiers, and other of that kinde. The kinges of Egipte (saieth Diodore the Sicilian in his seconde booke) liued not at rousers* as other kinges doe, as thoughe me lusteth ware lawe, but bothe in their monie collections, and daily fare and apparell, folowed the bridle of the lawe. They had neither slaue that was homeborne, ne slaue that was forein bought, appointed to attende or awaite vpon them. But the sonnes of those that ware priestes of honour, bothe aboue thage of twenty yeres, and also singularly learned. That the king hauing these attendant for the body both by daie and by night, restrained by the reuerence of the company about hym might commit nothing that was vicious, or dishonourable. For men of power are seldome euil, where they lacke ministres for their vnlawfull lustes.

There ware appointed houres, both of the daie and the night, in the whiche the kinge mighte lawfully doe, what the Lawe did permit. In the morning, assone as he was ready, it behoued him to peruse al lettres, supplicacions, and billes: that knowing what was to

* From the expression *to shoot at rousers*, i.e., at a mark, but with an elevation, not point blank.

be done, he might giue aunswer in tyme : that all thinges might rightlie, and ordrely be done. These being dispatched, when he had washed his bodie emong the Pieres of y^e Realme, he put on some robe of estate, and Sacrificed to the goddes. The maner was, that the Primate, or head of the spirituality (the beastes appointed for the sacrifices being brought harde to the altare, and the Kyng standing by) should with a loude voyce, in the hearing of the people, wysse to the king (that bare him selfe iustely towarde his subiectes) prosperous heathe, and good fortune in all. And should further particularly recite the vertues of the king, his deuoutnes and reuerence towarde God, and clemency towarde men. Commende him as chaste, iuste, and vpright: of noble and great courage, sothfaste, liberal, and one that well bridede al his desires. Punishing thoffendour vnder his desertes, and rewarding the well doer aboute his merites. Making a processe of these, and such other like: in the ende with the rehersalle of the contrary vices, he cursed the wicked and euil. Then absolving the King of his offences, he laied all the faulte vpon the ministres, and attendauntes, y^t should at any time moue the king to any thing vnright, or vnlawfull. These thinges beinge done, he preached vnto the King the blessednes of the life, led accordyng to the pleasure of the goddes, and exhorted him thervnto: as also to frame his maners and doinges vnto vertue, and not to giue eare to that, that leude men should counsaile him, but to followe those thynges that led vnto honour and vertue. In thende, whan the King

had sacrificed a bulle, the priest declared certain preceptes and examples of excellent, and most worthy men: written in their holy scripture. To thende that the Kyng admonished by the example of them, might ordre his gouernaunce iustlye, and godly, and not geue hym selfe to couetous cloinyng,* and hourdyng of tresure. He neither satte to iudge, ne toke his vocacion, ne walked abroad, ne washed at home, ne laye with his Quiene, ne finally did any maner of thing, but vpon the prescripte of the lawe.

Their fare was but simple, nothing but veale, and goose, and their wine by measure appointed. So that thone should nether ouerlade the bealy, ne the other the heade. To conclude, their whole life so bounde vpon temperaunce, that it might be thoughte rather to have bene prescribed them by a discrete Phisicen to preserue helthe, then by a politike Lawyer. It siemeth wondrefull that the Egiptians mighte not rule their owne priuate life, but by the Lawes. But it semeth more wonderfull that their King had no liberty of him selfe, either to sitte in iudgement, to make collections of money, or to punishe any man, vpon wilfulnes, stoute stomacke, angre, displeasure, or anye vniuste cause: But to be holden vnder lawe as a commune subiecte, and yet not to be agreed therwith, but to thincke them selues moste blessed in obeyeng and folowyng the lawe, and other in folowing their lustes most vnhappy, as being led by them into many daungiers, and

* Probably from the old French, *encloyer*, to glut, or surfeit.

damages. For suche oftentimes, euen when they know them selues to do euill, either ouercome with malice, and hatred, or some other mischiefe of the minde, are not able to witholde them selues from the euille. But they which by wisdom and discrecion, gouerne their liues, offende in fewe thinges. The kinges vsing suche an equitie, and vprightnes towarde their subdites, are so tendred againe of them, that not onely the priestes, but all the Egiptians in generall, haue more care for the health and the welfare of the King, then for their wiues, their children, or any other princes.

He that to his death continueth in this goodnesse, him being dead, do they in general lamente. They teare their clothes, they shut up y^e churche dores, they haunte no place of wonte commune concourse, they omytte all solempne holy daies: and girding them selues vnder the pappes with brode Ribbond of Sarsenet, two or thre hundred on a company, men and women together, renewe euery daye twise, thre skore and xii. daies together, the buriall bewailing, casting dirte on their heades, and singing in rithme the vertue of the Kinge. They absteine from al flesshe of beastes, all meates y^t touche fire, all wine and all preparation of seruice at the table. They bathe not, thei smel of no swietes, they go to no beddes, they pleasure not in women: but as folkes that had buried their beste beloued childe, all that continuance of time they lamente. During these seuentie and two daies (hauyng prepared all thinges necessarie for the funerall pompe): the laste daye of

all, the bodie beyng enbaulted and cofred, is sette before the entrie of the Toombe. Thereafte the custome, one redeth an abridgemente of all the thinges done by the king in his life. And if there be any man disposed to accuse the deade, libertie is giuen him. The priestes are present, and euer giue praise to his well doings, as they be recited. There stondeth also rounde about the Toombe a multitude of the communes, which with their voices allowe asmuche as is trew, and crie out vpon that, that is false, with vehement gainsaienges. Wherby it hath happened, that sondry kynges by the repugnynges of the people haue lien vntoombed: and haue lacked the honoure of bewrialle, that the good are wonte to haue. That feare, hath driuen the kynges of Aegipte, to liue iustly, and vprightly, lesse the people afte their deaths, might shewe them suche dishonour, and beare them perpetuall hatred. This was the maner specially, of the aunciente kynges there.

The whole realme of Egipte was diuided into Shieres: and to euery Shiere was appointed a Presidente, whiche had the gouernaunce of the whole Shiere. The reuenewes of the realme ware diuided into iii. partes: whereof the companie of the priestes had the first parte, which ware in greate estimacion emong them, both for the administracion of Goddes Service, and also for the good learnyng, wherin thei brought vp many. And this porcion was giuen them, partely for the administracion of the Sacrifices, and partely for the vse and commoditie of their priuate life. For thei neither thincke it mete, that any parte

of the honour of the Goddes should bee omitted, or that thei, whiche are Ministres of the commune counsaill and profecte, should be destitute of necessary commodities of the life. For these menne are alwaie in matters of weighte, called vpon by the nobles, for their wisdom and counsaile: And to shewe (as thei can by their connyng in the Planettes, and Starres, and by the maner of their Sacrifices) the happe of thinges to come. Thei also declare vnto them, the stories of men of olde tyme, regested in their holy Scripture, to the ende that accordyng to them the kynges maie learne what shall profighte, or disprofighte. For the maner is not emong them, as it is emong the Grecians, that one manne, or one woman, shoulde attende vpon the sacrifices and Ceremonies alone: but thei are many at ones aboute the honour of their Goddes, and teache the same ordre to their children. This sorte of menne is priuileged, and exempte from all maner of charges, and hath next vnto the kyng, the second place of dignitie and honour.

The second porcion cometh to the king to maintein his owne state, and the charges of the warres: and to shewe liberalitie to men of prowesse according to their worthinesse. So that the Communes are neither burdoned with taxes nor tributes.

The thirde parte do the pencionaries of the warres receiue, and suche other as vpon occasions are moustered to the warres: that vpon the regard of the stipende, thei maie haue the better good wille and courage, to hasarde their bodies in battaile. Their

communalitie is deuided into thre sortes of people. Husbände men, Brieders of cattle, and men of occupacion. The Husbandmen buyeng for a litle money a piece of grounde of the Priestes, the king, or the warriour: al the daies of their life, euen from their chldhdode, continually applie that care. Whereby it cometh to passe, that bothe for the skoolyng that thei haue therin at their fathers handes, and the continuall practisyng fro their youthe, that thei passe all other in Husbandrie.

The Brieders, afre like maner, learnyng the trade of their fathers, occupie their whole life therabout. We see also that al maner of Sciences haue bene much bettred, yea, brought to the toppe of perfection, among the Egiptians. For the craftes men there, not medlyng with any commune matiers that mighte hindre them, emploie them selues onely to suche sciences as the lawe doeth permit them, or their father hath taught them. So that thei neither disdaine to be taughte, nor the hatred of eche other, ne any thing elles withdraweth them from their craftes.

Their Iudgementes and Sentences of lawe, are not giuen there at aduenture, but vpon reason: for thei surely thought that all thinges well done, muste nides be profitable to mannes life. To punishe the offendours, and to helpe the oppressed, thoughte thei the best waie to auoide mischiefes. But to buye of the punishmente for money or fauour, that thoughte thei to be the very confusion of the commune welfare. Wherefore thei chase out of the chief cities (as Heliopole, Memphis, and Thebes) the worthiest men,

to be as Lordes chief Iustice, or Presidentes of Iudgements, so that their Iustice benche did sieme to giue place, neither to the Areopagites of the Athenienses, ne yet to the Senate of the Lacedemonians that many a daie after them ware instituted. Afre what tyme these chief Iustices ware assembled (thirtie in nombre) thei chase out one that was Chauncellour of the whole: and when he failed, the cite appoincted another in his place. All these had their liuynges of the kyng: but the Chauncellour more honorably then the rest. He bare alwaie about his necke a tablette, hangyng on a chaine of golde, and sette full of sundrie precious stones, whiche thei called Veritie and Truthe. The courte beyng set and begunne, and the tablet of Truthe by the Chauncellour laied furthe, and theight bookes of their lawes (for so many had thei) brought furth into the middes emong them: it was the maner for the plaintife to putte into writyng the whole circumstance of his case, and the maner of the wrong doone vnto him, or how muche he estemed himself to be endamaged thereby. And a time was giuen to the defendant to write answere again to euery poinct, and either to deny that he did it, or elles to alledge that he rightfully did it, or elles to abate the estimate of the damage or wrong. Then had thei another daie appointed, to saie finally for them selues. At the whiche daie when the parties on bothe sides ware herd, and the iudges had conferred their opinions, the Chauncellour of the Iudges gaue sentence by pointyng with the tablet of Veritie, toward the parte y^t semed to be true. This was y^e maner of their iudgementes.

And forasmuche as we are fallen into mencion of their iudgements, it shall not be vnfytyng with myne enterprise, to write also the aunciente Lawes of the Egyptians, that it maie be knowen how muche they passe, bothe in ordre of thynges, and profite.

Fyrst to be periured was headyng: for they thought it a double offence. One in regarde of conscience not kept toward God, and an other in gyyunge occasion to destroy credite among men, whiche is the chiefest bonde of their felowship. If any wayfaryng man shuld espy a man sette vppon with thieues, or otherwyse to be wronged, and dyd not to his power succour and ayde hym, he was gyltie of death. If he ware not able to succour and to reskewe hym, then was he bounde to vtter the thieues, and to prosecute the matter to enditement. And he that so dyd not, was punyshed with a certayne nombre of stripes, and was kept thre days without meate. He that shuld accuse any man wrongfully, if he fortunied afterward to be broughte into iudgement, he suffered the punishment ordeyned for false accusers. All the Egyptians ware compelled to brynge euey man their names to the chiefe Iustices, and the facultie or science wherby they liued. In the which behalfe if any man lyed, or lyued with vnlauffull meanes, he felle into penaltie of death. If any man willyngly had slaine any man free or bond, the lawes condemned hym to die, not regardyng the state of the man, but the malicious purpose of the diede. Wherby they made men afrayd to doe mischief, and death beyng executed for the death of a bondman, the free myght goe in more sauftie. For

the fathers that slewe their chyldren, there was no punyshement of death appoynted, but an iniunction²¹ that they shoulde stande thre daies and thre nyghtes together at the graue of the deade, accompanied with a common warde of the people to see the thyng done. Neyther dyd it sieme them iuste, that he that gaue life to the childe, should lose his life for the childes death, but rather be put to continual sorowe, and to be pyned with the repentance of the diede, that other myght ther by the withdrawen from the like wyckednes. But for the chyld that kylled either father or mother, they deuised this kynd of synguler torment. They thruste hym through with riedes sharpned for the nones, in euery ioynt all ouer his body, and caused hym quicke to be throwen vpon a heape of Thornes, and so to bee burned. Iudgyng that there could not be a greater wickednes ernong men, then to take awaie the life, from one that had giuen life vnto hym. If any woman with child ware condempned to dye, thei abode the tyme of her deliuerance notwithstanding: for that thei iudged it farre from all equitie, that the gilteles should dye together with the giltie. Or that ii. should be punished, where but one had offended. Who so had in battaille or warre, withdrawen hymself from his bande, forsaken his place in the arraie, or not obeied his capitaigne: was not condempned to dye, but suffred for his punishement a notable reproche, of all punishementes the woorste, and more greuous then death. Who so had disclosed any secret to the ennemie, the Lawe commaunded his tongue to be cutte out of his beade. And who so

clipped the coigne or countrefacted it, or chaunged the stampe or diminisshed the weighte: or in lettres and writinges, shoulde adde any thing, by entrelinyng, or otherwise: or should guelde out any thyng, or bryng a forged euidence, Obligacion or Bille, bothe his handes ware cutte of. That suche parte of the bodie as had offended, mighte for euer beare the punishement therof: and the residue takyng warnyng by his ensample, might shonne the like.

There ware also sharpe punishementes constitute, in offences concernyng women. For he that had defloured a free woman, had his membres cutte of, because in one offence, he had committed thre no small wickednesses. That is to saie, wrong, made the woman an whore, and broughte in a doubte the lafulnes of her issue. But thei that ware taken in adulterie, bothe partes byeng agreed, the man was whipped with a thousand stripes by tale: and the woman had her nose cut of, wherwith beside y^e shame she had, the whole beautie of her face was disgraced, and disfigured.

The Lawes that apperteigned to the trade and occupieng of men, one with another: ware made (as thei saie) by one Bocchorides. It is commaunded in them, that if money haue bene lent any manne without writyng, vppon credite of his woorde: if the borrower deny it, he should be put to his othe, to the whiche the creditour muste stande. For thei so muche estiemed an othe, that thei thoughte no man so wicked, as wilfully to abuse it. And again, because he that was noted to sweare very often, lost vtterly

his credite, and name: many menne affirme, that for the regard of their honesties, it happened very seldome, that any man came to his othe. Their Lawe maker also, iudging that vertue was the engendrer of credite, thought it good by good ordres to accustome men to good liuyng and honestie, vpon feare to sieme vn-worthie of all reputacion. He thought it also to be against conscience, that he that without an othe had borrowed, should not nowe for his own, be beleued with an othe. The forfekt for non paiment of the lone, mought not bee aboue the double of the somme that was borrowed. And paiement was made onely of the goodes of the borrower, the body was not arrestable. For the Lawemaker thought it conueniente, that onely the gooddes should bee subdite to the debte, and the bodies (whose seruice was required bothe in peace and in warre) subiecte to the citie. It was not thoughte to bee Iustice, that the manne of warre, whiche hasardeth his bodie for the sautie of his countrie, should for an interest of lone, bee thrown into prisone. The whiche lawe, Solon siemeth to haue translated to the Athenienses, vndre the name of the lawe Sisarea, decreyng that the body of no citezein, should for any maner of interest be emprisoned.

Thegiptians also for thieues, had this lawe alone, and no people els. The lawe commaunded that as many as would steale, should entre their names with the chief Prieste: and what so euer was stollen, incontinente to cary the same vnto hym. Likewise, he that was robbed was bounde to entre with the saied

Chiefe Priest, the daie, time and houre, when he was robbed. By this meanes the thefte being easely founde out, he that was robbed, loste the fourthe parte and receiued the residue, the whiche fourthe was given to the thiefe. For the Lawe maker (seeing it was impossible vtterly to be withoute thieues) thought it moche better by this meanes that men bare the losse of a piece then to be spoiled of the whole.

The ordre of Mariage among the Egipcians is not vniforme, for the priest might marry but one onely wife. All other haue as many as they wille, acording to their substaunce. Ther is no child among them, though it be borne of a bought woman slaue, that is compted illegitimate. For they onely compte the father to be the authour of his kynde, and the mother onely but to geue place and nourishment to the childe. When their children be borne they bring them vp with so lytle coste, as a man would skantly belieue. They fiede them with the rootes of mererushes, and other rootes, rosted in the embries, and with marshe Caubois, and colewortes which partly they seathe, and partly they roste, and parte giue them rawe. They go for the moste parte withoute hosen or shoes, all naked, the contry is so temperate. All the coste that the Parentes bestowe on their children til they be of age to shift for themselues, surmounteth not the somme of a noble.*

The priestes bring vp the children, both in the doctrine of their holye scriptures, and also in the other

* Equal to six shillings and eightpence.

kindes of learning necessary for the commune life, and chiefly in Geometry and Arithmetique. As for the roughe exercises of wrasteling, ronning, daunsing, playeng at weapons, throwyng y^e barre or suche like, they train not their youth in, supposyng that the daily exercise of suche, shoulde be to roughe, and daungerous for them, and that they should be an empeiryng of strength. Musique they doe not onely compe vnprofitable, but also hurteful: as making mens courages altogether womanlyke. When they are sicke, they heale themselues, eyther with fasting or vomiting: and that either euery eche other daye, or euery third daye, or fourthe. For they are of opinion that all diseases growe of superfluite of meate, and that kinde of cure therfore to be beste, that riddeth the grounde of the grieffe. Men goyng to the warres, or traueil lyng the countrie, are healed of free cost. For the Phisicens and Chirugiens, haue a stipende allowed them of ordenary at the charge of the communes.

In curing, they are bounde to folowe the preceptes of the auncient and allowed writers, regestred in their holy scripture. Yf a man folowing the prescripte of the scriptures can not so heale y^e sicke, he is not blamed for that: But yf he fortune to heale him by any other meanes then is in the scripture appoincted, he dieth for it. For the lawe giuer thoughte that it was harde to finde a bettre waye of curyng, then that y^e which of suche antiquitie was by longe practise founde oute and allowed, and deliuered vnto them by suche a continuance. The Egyprians do worship aboute measure certeine beastes, not onely whilist

they be onliue,* but also when they are dead. As the Catte, the Icneumon the dogge, the hauke, the woulfe, the Cocodrille, and many other like. They are not onely not ashamed to professe the worship of these openly, but setting them selues out in the honouring of them to the vttermoste: they compte it asmuch praise and glory to them selues, as yf they bestowed the like on the Goddes. And they go about on procession with the propre Images of them, from citie, to citie, and from place, to place; holding them vp and shewing them a farre of vnto other, which fall on their knees, and euery one worship them. When any one of them dieth, they couer it with Sarcenet, and houling, and crieng, and beating of their breastes they all to bestrawe the carckesse with salte. And after they haue embalmed it with the licour of the Cedre and other fragraunt oyntmentes, and oyles, to preserue it the longer: thei bewrye it in holy sepulture. If a man haue slayne any of these beastes willingly: he is codempned to death. But yf he haue slaine an catte or a snyte,† willingly or vnwillingly: the people ronnethe vpon him vppon heapes, and withoute all ordre of Iustice or lawe, in moste miserable wise torment him to death. Vpon feare of the which daungier who soeuer espieth one of those lyeng dead: standing a farre, he howleth and crieth professing that he is not giltie of y^c death. These beastes with great

* I have never met with this form of the word.

† A snipe, from the Saxon *snyta*,

“Greene-plover, snyte,

Partridge, larke, cocke, and phessant.”

Heyw. Engl. Trav., Act i., Scene ii.

attendaunce and chardge are kept vp aboute the cloistres of the Temple, by men of no meane reputation: whiche fiede them with floure and otemeale, and diuers deinties, sopped and stieped in milke. And they set euery daie before them goose, bothe sodden and rosted. And before those that delight al in raw meate they sette birdes and rawe foules. Finally as I said they kieve them all with great diligence and coste. They lament their death asmoche as the death of their owne children, and bury them more sumptuously then their substance doth stretch. In so moche that Ptolomeus Lagus reigning in Egipt, when there chaunced a cowe to die in Memphis, for very age: he that had taken charge of the keypyng of her, bestowed vpon the buriall of her (beside a greate some of mony that was giuen him for the keping) fiftie talentes of siluer, that he borrowed of Ptolome. Peradventure these thynges will seine vnto some men to wondreful: but he wil wondre asmoche yf he considre what comunely is done emonge euery of the Egiptians in the funeralle of their deade.

When any man is departed his lyfe, all his niere friendes and kindesfolke, throwing dirte vpon their heades, go wieping and wailing rounde about the citie vntle the Corps be buried. And in the meane season they neyther bathe, ne drincke wine, or eate any meate, but that that is most base and vile, ne weare any apparell that is gorgeous or faire. They haue thre sortes of Sepulchres, Sumptuous, meane, and basse. In the firste sorte they bestowe a talente of siluer. Aboute the seconde, twenty Markes, and

aboute the thirde litle or nothing. There be certaine Pheretrers,* whose facultie it is to sette forthe burialles, whiche learne it of their fathers and teache it their children. These when a funeral happeneth, make vnto him that is doer for the deade, an estimate of the exequies in writing, whiche the doer may at his pleasure enlarge or make lesse. When thei are ones fallen at appoynte, the bodye is deliuered to the Pheretrer to bee enterred accordyng to the rate that they agreed vpon. Then the bodie beyng laied foorth, commeth the Phereters chiefe cutter, and he appointeth his vndrecutter a place on the side haulfe of the paunche, wher to make incision, and how large. Then he with a sharpe stone (whiche of the country fro whence it commeth, they call Ethiopicus) openeth the left side as farre as the lawe permitteth. And streight with all spiede roneth his way from the company standing by, which curse him and reuile him and throwe many stones afre him. For they thincke there yet remaineth a certeine hatred due vnto him that woundeth the body of their frinde. Those that are the seasoners and embalmers of the body (whome they calle poulderers) they haue in greate honour and estimacion, for that they haue familiarite with the priestes, and entre the temples together with them. The bodye nowe comen to their handes, one emong all (the reste standing by) vnlaceth the entrailes, and draweth them out at the foresaid incision, all sauing the kidneis, and the harte. These entrailes are taken by another at his hande, and

* Query, *ferretrers*, carriers.

washed in wine of the country Phenicea, wherin are enfused many soote* odours and drugges. Then enoincte they the whole bodye ouer, firste with Cedre, and then with other oynctementes. xxx. daies and aboue. Then do thei ceare it ouer with Mirrhe and Cinamome and suche other thinges as wil not onely preserue it to continuauce, but also make it soote smelling. The Corps thus being trimmed, is deliuered to y^e kindesfolke of y^e deade, euery parte of it kepte so whole (not an heare of his browes or eye liddes being hurte) y^t it rather lieth like one being in sliepe then like a dead corpse. Before y^e body be entered; y^e kindesfolke of the deade signifie to the iudges, and the friendes of this passed, y^e day of y^e burial. Whiche (according to the maner then vsed) thei terme the deades passage ouer the mere. The maner wherof is this.

The iudges, aboue. xl. in number, sittinge on the farther side of the mere, on a compassed benche wheling haulfe rounde and y^e people standing about them: The bodie is put into a litle boate made for the nones, and drawen ouer to the iudges by a chorde. The body then standing before the iudges in the sight of the people, before it be cofred, if ther be any manne that haue aught to saye against the dead, he is permitted by the lawe. Yf any be proued to haue liued euyll, the iudges geue sentence that the bodye

* Sweet.

“They dauncen deftly, and singen soote,
In their merriment.”

Spenser's Hobbinol's Dittie, Sheph. Kal., Apr. iii.

shall not be buried. And who so is founde vniustelye to haue accused, suffreth greate punyshement therefore. When no manne wyll accuse, or he that accused is knowen to haue slaunderously done it, the kinsfolke endyng their mournyng: tourne them selues now to the prayse of y^e dead, nothing afre the maner of the Grecians, for that the Egiptians thinke themselues all to be gentlemen alike. But beginnyng at his childehode, in the whiche thei reherse his bringing vp, nourtering and scholyng, thei passe to his mannes age, their commending his godlines, his iustice, his temperaunce, and the residewe of his vertues. And calling vpon the vndre earthe, goddes, they beseche them to place him emonge the godlye and good. To the which wordes all the whole multitude crieth Amen: showtyng oute, and magnifieng the glorye of the deade, as thoughe they shoulde be with the vnder earth goddes, among y^e blessed for euer. This done euery man burieth his dead, some in Sepulchres made for the purpose, and other that haue no suche preparacion, in their strongest wall at home in their house, setting vp y^e cofre ther tabernacle wyse. But they that for some offence, or debte of enterest, or suche like, are denied their bewriall, are sette vp at home without any cofre, vntle their successours growyng to abilite canne dischargde their debtes and offences, and honourably bewrie them.

There is a maner among them, sometyme to borowe money vpon their parentes corpses, deliueryng the bodies to the creditours in pledge. And who so redemeth them not, ronnethe into vtter infamie, and

is at his death, denied his bewriall. A manne (not altogether causeles) mighte merueile, that thei could not be contente to constitute lawes for the framing of the maners of those that are onliue, but also put ordre for the exequies, and Hearses of the deade. But the cause why thei bent them selues so much hervnto, was for that thei thought ther was no better waie possible, to driue men to honestie of life. The Grekes, which haue set furthe so many thynges in fained tales, and fables of Poetes (farre aboue credite) concernyng the rewarde of the good, and punishment of the euill: could not with all their deuices, drawe men to vertue, and withdrawe them from vices. But rather contrariwise, haue with them that be leudely disposed: broughte all together in contempte and derision. But emong the Egiptians, the punisshement due vnto the wicked and lewde, and the praise of the godlie and good, not heard by tales of a tubbe,* but sene daiely at the eye: putteth both partes in remembraunce what behoueth in this life, and what fame and opinion thei shall leaue of them selues, to their posteritie. And hervppon it riseth, that euery man gladly emong them, ensueth good ordre of life. And to make an ende of Thegiptians, me siemeth

*Swift took the title of his well-known book from this old expression. It appears in Bale's "Comedye Concerning Three Lawes," compiled in 1538:

"Ye say they follow your law,
And vary not a shaw,
Which is a tale of a tub."

those Lawes are of very righte to be compted the beste, whiche regarde not so muche to make the people riche, as to aduance them to honestie and wisdom, where riches of necessitie must folowe.

END OF VOL. I.

